

*809.  $\frac{d}{3}$  3*  
H I S  
MAIESTIES  
SPEACH IN  
THE STARRE-  
Chamber,

THE XX. OF IVNE.

ANNO 1616.

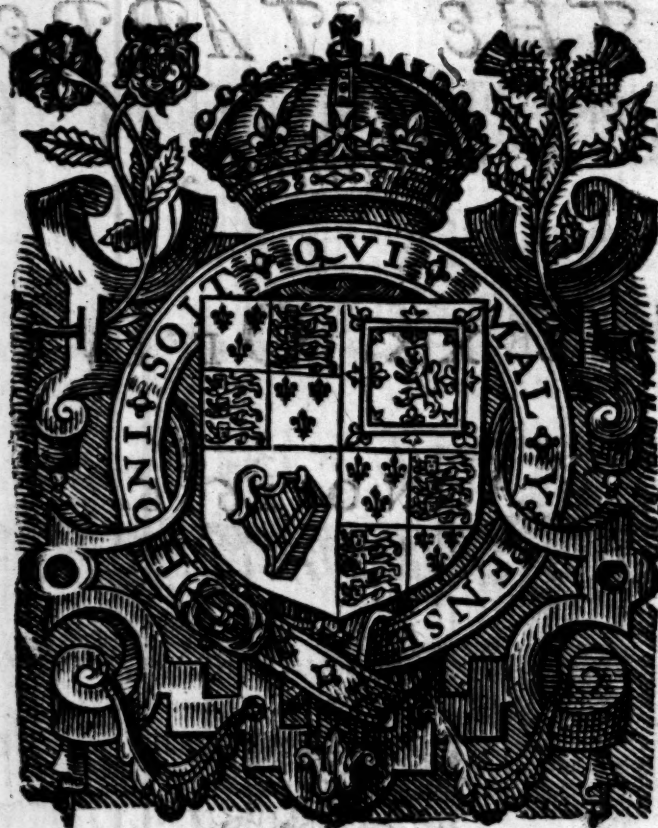


*R. G. Britain &  
James I. Ireland.*

---

Imprinted at London by ROBERT BARKER, Printer to the  
Kings most Excellent Maiestie.

HIS  
MAJESTY  
SPEECH IN



Printed at London by R. O.  
BERT BARKER, Printer to the  
King most Excellent Majesty



HIS  
MAIESTIES  
SPEACH IN THE  
STARRE-CHAMBER.



*Iue thy Iudgements  
to the King, O God,  
and thy righteousness  
to the Kings sonne.*

These be the first words  
of ~~the~~ Psalmes of the

*one of the*

Kingly Prophet *Dauid*, whereof the literall  
sense runnes vpon him and his sonne *Salomon*;  
and the mysticall sense vpon G O D,  
and C H R I S T his eternall Sonne: but they  
are both so wouen together, as some parts  
are, and can onely be properly applyed vnto  
G O D and C H R I S T, and other parts vnto

## *His Maiesties speech*

*Dauid* and *Salomon*, as this verse, *Giue thy Iudgement to the King, O God, and thy righteousness to the Kings sonne*, cannot be properly spoken of any but of *Dauid* and his sonne; because it is said, *Giue thy Iudgement, &c.* Now God cannot giue to himselfe. In another part of the same Psalm, where it is said, that *Righteousnes shall flourish, and abundance of Peace as long as the Moone endureth*, it signifieth eternitie, and cannot be properly applied but to GOD and CHRIST. But both senses, as well literall as mysticall, serue to Kings for imitation; and especially to Christian Kings: for Kings sit in the Throne of GOD, and they themselues are called Gods.

And therefore all good kings in their gouernment must imitate God and his Christ, in being iust and righteous; *Dauid* and *Salomon*, in being godly and wise. To be wise, is vnderstood, able to discerne, able to iudge others: To be godly is, that the fountaine be pure whence the ~~spring~~ *streames* proceed: for what auails it though all his workes be godly, if they proceed not from godlinesse: To be righteous, is to a mans selfe: To be iust, is towards

*in the Starre-Chamber.*

towards others: But Iustice in a King auailes not, vnlesse it be with a cleane heart: for except he be Righteous, as wel as Iust, he is no good King: and what euer iustice he doeth, except hee doeth it for Iustice sake, and out of the purenesse of his owne heart, neither from priuate ends, vaine-glory, or any other by-respects of his owne, all such Iustice is vnrighteousnesse, and no trew Iustice. From this imitation of G O D and C H R I S T, in whose Throne wee sit, the gouernment of all Common-wealths, and especially Monarchies, hath been from the beginning setled and established. Kings are properly Iudges, and Iudgement properly belongs to them from God: for Kings sit in the Throne of God, and thence all Iudgement is deriued.

In all well setled Monarchies, where law is established formally and orderly, there Iudgement is deferred from the *King* to his Subordinate Magistrates; not that the *King* takes it from himselfe, but giues it vnto them: So it comes not to them *Priuatiue*, but *Cumulatiue*, as the Scholemen speake.

The

## *His Maiesties Speech*

The ground is ancient, euer sithence that Counsell which *Iethro* gaue to *Moses*: for after that *Moses* had gouerned a long time, in his owne person, the burthen grew so great, hauing none to helpe him, as his father in law comming to visite him, found him so cumbred with ministring of Iustice, that neither the people were satisfied, nor he well able to performe it; Therefore by his aduice, Iudges were deputed for easier questions, and the greater and more profound were left to *Moses*: And according to this establisment, all Kings that haue had a formall gouernement, especially Christian Kings in all aages haue gouerned their people, though after a diuers manner.

This Deputation is after one manner in *France*, after another here, and euen my owne Kingdomes differ in this point of gouernment: for *Scotland* differs both from *France* and *England* herein; but all agree in this, (I speake of such Kingdomes or States where the formality of law hath place) that the King that sits in Gods throne, onely deputes subalterne Iudges, and he deputes not  
one

*in the Starre-Chamber.*

one but a number (for no one subalterne Iudges mouth makes Law) and their office is to interpret Law and administer Iustice. But as to the number of them, the forme of gouernment, the maner of interpretation, the distinction of Benches, the diuersitie of Courts, these varie according to the varietie of gouernment, and institution of diuers Kings: So this ground I lay, that the seate of Iudgement is properly Gods, and Kings are Gods Vicegerents; and by Kings Iudges are deputed vnder them, to beare the burthen of gouernment, according to the first example of *Moses* by the aduice of *Iethro*, and sithence practised by *Dauid* and *Solomon*, the wisest Kings that euer were; which is in this Psalmc so interlaced, that as the first verse cannot be applyed properly but to *Dauid* and *Salomon*, in the wordes, *Giue thy Iudgement to the King,* &c: So the other place in the same Psalmc, *Righteousnesse shall flourish, and abundance of peace shall remaine as long as the Moone endureth*, properly signifieth the eternitie of **CHRIST**. This I speake to shewewhata

## *His Maiesties Speach*

neere coniunction there is betweene God and the King vpward, and the King and his Iudges downewards: for the same coniunction that is betweene God and the King vpward, the same coniunction is betweene the King and his Iudges downewards.

As Kings borrow their power from God, so Iudges from Kings: And as Kings are to accompt to God, so Iudges vnto God and Kings; and both Kings and Iudges by imitation, haue two qualities from God and his Christ; and two qualities from *Dauid* and his *Salomon*: Iudgement and Righteousnes, from God and Christ: Godlines and Wisdom from *Dauid* and *Salomon*. And as no King can discharge his accompt to God, vnlesse he make conscience not to alter, but to declare and establishe the wil of God: So Iudges cannot discharge their accompts to Kings, vnlesse they take the like care, not to take vpon them to make law, but ioyned together after a deliberate consultation, to declare what the Law is; For as Kings are subiect vnto G O D s Law, so they to mans Law.

*in the Starre-Chamber.*

Law. It is the Kings Office to protect and settle the trew interpretation of the law of God within his Dominions: And it is the Iudges Office to interprete the law of the King, whereto themselues are also subiect.

Hauiing now perfourmed this ancient Prouerbe, *A loue principium*, which though it was spoken by a Pagan, yet it is good and holy: I am now to come to my particular Errand, for which I am here this day; wherein I must handle two parts: First, the reason why I haue not these fourteene yeeres, si-  
thence my Coronation vntill now, satisfied a great many of my louing subiects, who I know haue had a great expectation, and as it were a longing, like them that are with child, to heare me speake in this place, where my Predecessors haue often sitten, and especially King *Henry* the seuenth; from whom, as diuers wayes before, I am lineally descended, and that doubly to this Crowne; and as I am neereft descended of him, so doe I desire to follow him in his best actions.

The next part is the reason, Why I am now come: The cause that made mee ab-

## *His Maiesties Speech*

staine, was this : When I came into *England*, although I was an olde *King*, past middle aage, and practised in gouernement euer since I was twelue yeares olde; yet being here a stranger in gouernment, though not in blood, because my breeding was in another Kingdome, I resolued therfore with *Pythagoras* to keep silence seuen yeres, & learne my selfe the lawes of this Kingdome, before I would take vpon me to teach them vnto others: When this Apprentiship was ended, then another impediment came, which was in the choise of that cause, that should first bring mee hither. I expected some great cause to make my first entry vpon: For I thought that hauing abstained so long, it should bee a worthie matter that should bring me hither. Now euery cause must be great or small: In small causes I thought it disgraceful to come, hauing beere so long absent: In great causes, they must be either betwixt the *King* and some of his Subiects, or betwixt Subiect and Subiect.

In a cause where my selfe was concerned, I was loath to come, because men should

not

*in the Starre-chamber.*

not thinke I did come for my owne priuate, either Prerogatiue or profit ; or for any other by-respect: And in that I will alwaies abide the triall of men and Angels, neuer to haue had any particular end, in that which is the Maine of all things, *Iustice.*

In a great cause also betweene party and party, great in respect either of the question, or value of the thing, my comming might seeme, as it were obliquely, to be in fauour of one party ; and for that cause this Councellour, or that Courtier might be thought to moue me to come hither ; And a meane cause was not worthie of me, especially for my first entrance : So, lacke of choise in both respects, kept me off till now : And now hauing passed a double Apprentiship of twice seuen yeeres, I am come hither to speake vnto you. And next as to the reasons of my comming at this time, they are these:

I haue obserued in the time of my whole Reigne here, and my double Apprentiship, diuers things fallen out in the Iudicatures here at *Westminster* Hall, that I thought required and vrged a reformation at my

## *His Maiesties Speech*

handes; whereupon I resolved with my selfe, that I could not more fitly begin a reformation, then here to make an open declaration of my meaning. I remember Christes saying, *My sheepe heare my voice*, and so I assure my selfe, my people will most willingly heare the voice of me, their owne Shepheard and King; whereupon I tooke this occasion in mine owne person here in this Seate of Iudgement, not iudicially, but declaratorily and openly to giue those directions, which, at other times by peece-meale, I haue deliuered to some of you in diuers lesse publike places; but now will put it vp in all your audience, where I hope it shall be trewly caried, and cannot be mistaken, as it might haue been when it was spoken more priuately: I will for order sake take me to the methode of the number of Three, the number of perfection; and vpon that number distribute all I haue to declare to you.

First I am to giue a charge to my selfe: for a King, or Iudge vnder a King, that first giues not a good charge to himselfe, will  
neuer

*in the Starre-Chamber.*

neuer be able to giue a good charge to his inferiours; for as I haue laid, Good riuers cannot flow but from good springs; if the fountaine be impure, so must the riuers be.

Secondly, to the Iudges: And thirdly, to the Auditorie, and the rest of the inferior ministers of Iustice.

First I protest to you all in all your audience, heere sitting in the seate of Iustice, belonging vnto God, and now by right fallen vnto me, That I haue resolved, as Confirmation in Maioritie followeth Baptisme in minoritie; so now after many yeeres, to renew my promise & oath made at my Coronation concerning Iustice, and the promise therein for maintenance of the Law of the land. And I protest in Gods presence, my care hath euer been to keepe my conscience cleere in all the points of my Oath, taken at my Coronation, so farre as humane frailtie may permit me, or my knowledge informe me, I speake in point of Iustice and Lawe; For Religion, I hope I am reasonably well knowen already: I meane therefore of Law and Iustice; and for Law, I meane the Com-  
mon

## *His Maiesties Speach*

more Law of the land, according to which the King gouernes, and by which the people are gouerned. For the Common Law, you can all beare me witnes, I neuer pressed alteration of it in Parliament; but on the contrary, when I endeouored most an Vnion reall, as was already in my Person, my desire was to conforme the Lawes of Scotland to the Law of England, and not the Law of England to the Law of Scotland; and so the prophesie to be trew of my wise Grandfather Henry the 7. who foretold that the lesse kingdom by marriage, would follow the greater, and not the greater the lesser: And therefore married his eldest daughter Margaret to James the fourth, my great Grandfather.

It was a foolish Querke of some Iudges, who held that the Parliament of England, could not vnite Scotland and England by the name of Great Britaine, but that it would make an alteration of the Lawes, though I am since come to that knowledge, that an Acte of Parliament can doe greater wonders: And that old wise man the Treasourer Bughley was wont to say, Hee knew not  
what

*in the Starre-Chamber.*

what an Acte of Parliament could not doe in England; for my intention was alwayes to effect Vnion by vniting Scotland to England, and not England to Scotland: For I euer meant, being euer resolved, that this Law should continue in this Kingdome, and two things moued me thereunto; One is, that in matter of Policie and State, you shall neuer see any thing anciently and maturely established, but by Innouation or alteration it is worse then it was, I meane not by purging of it from corruptions, and restoring it to the ancient integritie; Another reason was, I was sworne to maintaine the Law of the land, and therefore I had bene periured if I had altered it; And this I speake to roote out the conceit and misapprehension, if it bee in any heart, that I would change, damnifie, vilifie, or suppress the Law of this Land: GOD is my Iudge I neuer meant it; And this confirmation I make before you all.

To this I ioyne the point of Iustice which I call *Vnicuique suum tribuere*. All my Councell, and Iudges dead and aliue,

## *His Maiesties speech*

can, and could beare mee witnesse, how vnpartiall I haue beene in declaring of Lawe. And where it hath concerned mee in my owne inheritance, I haue as willingly submitted my interest to the Lawe, as any my Subiects could doe; and it becomes mee so to doe, to giue example to others: much lesse then, will I be partiall to others, where I am not to my selfe. And so resolute your selues, Iustice with me may bee moderated in point of clemencie: for no Iustice can be without mercie. But in matters of Iustice to giue euery man his owne, to bee blinde without eyes of partialitie; This is my full resolution.

I vsed to say when I was in Scotland, if any man mooued mee to delay Iustice, that it was against the Office of a King so to doe; But when any made suite to hasten Iustice, I tolde them, I had rather graunt fourtie of these suites, then one of the other: This was alwayes my custome and shall be euer, with Gods leaue.

Now what I haue spoken of Lawe and Iustice, I meane by the Law kept in her  
owne

*in the Starre-Chamber.*

owne bounds: For I vnderstand the inheritance of the King, and Subiects in this land, must be determined by the Common Law, &c; and that is, by the Law set downe in our forefathers time, expounded by learned men diuers times after in the declaratorie Comments, called *Responsa Prudentum*; Or els by Statute Law, set downe by Act of Parliament, as occasion serues: By this I doe not seclude all other Lawes of *England*; but this is the Law of inheritance in this Kingdome.

There is another Law, of all Lawes free and supreame, which is GODS LAW: And by this all Common and municipall Lawes must be gouerned: And except they haue dependance vpon this Law, they are vniust and vnlawfull.

When I speake of that Law, I onely giue this touch, That that Law in this Kingdome hath bene too much neglected, and Churchmen too much had in contempt, I must speake trewth, Great men, Lords, Iudges, and people of all degrees from the highst to the lowest, haue too much con-

## *His Maiesties Speech*

remned them : And GOD will not blesse vs in our owne Lawes, if we doe not reuerence and obey GODS LAWV, which cannot be, except the interpreters of it bee respected and reuerenced.

And it is a signe of the latter dayes drawing on ; euen the contempt of the Church, and of the Gouvernors and Teachers thereof now in the Church of ENGLAND, which I say in my conscience, of any Church that euer I read or knew of, present or past, is most pure, and neereſt the Primitiue and Apostolicall Church in Doctrine and Discipline, and is ſureliſt founded vpon the word of God, of any Church in Christendome.

Next vnto this Law is the Law of Nations, which God forbid ſhould be barred, and that for two cauſes : One, becauſe it is a Law to ſatisfie ſtrangers ; which will not ſo well holde themſelues ſatisfied with other municipall Lawes : Another, to ſatisfie our owne Subjects in matters of Piracie, Marriage, Wills, and things of like nature : That Law I deuide into Ciuill and Canon,

And

*in the Starre-Chamber.*

And this Law hath bene so much encroched vpon, sithence my comming to the Crowne, and so had in contempt, that yong men are discouraged from studying, and the rest weary of their liues that doe professe it, and would be glad to seeke any other craft.

So, speaking of the Common Lawe, I meane the Common Law kept within her owne limits, and not derogating from these other Lawes, which by long custome haue bene rooted here, first, the LAWV of GOD and his Church, and next, the Law Ciuill and Canon, which in many cases cannot be wanting.

To conclude this charge which I giue my selfe, I professe to maintaine all the points of mine Oath, especially in Lawes, and of Lawes, especially the Common-law.

And as to maintaine it, so to purge it; for else it cannot be maintained: and especially to purge it from two corruptions, Incertaintie and Noueltie: Incertaintie is found in the Law it selfe, wherein I will bee painful to cleare it to the people; and this is pro-

## *His Maieslies speech*

perly to be done in Parliament by aduice of the Iudges.

The other corruption is introduced by the Iudges themselves, by Nicities that are vsed, where it may be said, *Ab initio non fuit sic.*

Nothing in the world is more likely to bee permanent to our eyes then yron or Steele, yet the rust corrupts it, if it bee not kept cleane: which sheweth, nothing is permanent here in this world, if it be not purged: so I cannot discharge my conscience in maintaining the Lawes, if I keepe them not cleane from corruption.

And now that I may be like the Pastor, that first takes the Sacrament himselfe, and then giues it to the people: So I haue first taken my owne Charge vpon mee, before I giue you your Charge, lest it might be said, *Turpe est doctori, cum culpa redarguit ipsum.*

**N**Ow my Lords the Iudges for your parts, the charge I haue to giue you, consists likewise in three parts.

First in generall, that you doe Iustice vprightly, as you shall answere to G O D, and mee:

*in the Starre-Chamber.*

mee: For as I haue onely G O D to answere to, and to expect punishment at his hands, if I offend, So you are to answere both to G O D and to mee, and expect punishment at G O D s hands and mine, if you bee found in fault.

Secondly, to doe Iustice indifferently betweene Subiect and Subiect, betweene King and Subiect, without delay, partialitie, feare, or briberie, with stout and vpright hearts, with cleane and vncorrupt handes.

When I bid you doe Iustice boldly, yet I bid you doe it fearefully; fearefully in this, to vtter your owne conceits, and not the trew meaning of the Law: And remember you are no makers of Lawe, but Interpretours of Lawe, according to the trew sence thereof; for your Office is *Ius dicere*, and not *Ius dare*: And that you are so farre from making Law, that euen in the higher house of Parliament, you haue no voice in making of a Law, but onely to giue your aduice when you are required.

And though the Lawes be in many places.

## *His Maiesties Speech*

ces obscure, and not so well knowen to the multitude as to you ; and that there are many parts that come not into ordinary practise, which are knowen to you, because you can finde out the reason thereof by bookes and presidents ; yet know this, that your interpretations must be alwayes subiect to common sense and reason.

For I will neuer trust any Interpretation, that agreeth not with my common sense and reason, and trew Logicke : for *Ratio est anima Legis* in all humane Lawes, without exception ; it must not bee Sophistrie or straines of wit that must interpret, but either cleare Law, or solide reason.

But in Countreys where the formalitie of Law hath no place, as in *Denmarke*, which I may trewly report, as hauing my selfe beene an eye-witnesse thereof ; all their State is gouerned onely by a written Law ; there is no Aduocate or Proctour admitted to plead, onely the parties themselues plead their owne cause, and then a man stands vp and reads the Law, and there is an end ; for the very Law-booke it selfe is their onely Iudge.

*in the Starre-Chamber.*

Iudge. Happy were all Kingdomes if they could be so: But heere, curious wits, various conceits, different actions, and varietie of examples breed questions in Law: And therefore when you heare the questions, if they be plaine, there is a plaine way in it selfe; if they bee such as are not plaine (for mens inuentions daily abound) then are you to interpret according to common sense, and draw a good and certaine *Minor* of naturall reason, out of the *Maior* of direct Lawe, and thereupon to make a right and trew *Conclusion*.

For though the Common Law be a mysterie and skill best knowen vnto your selues, yet if your interpretation be such, as other men which haue Logicke and common sense vnderstand not the reason, I will neuer trust such an Interpretation.

Remember also you are Iudges, and not a Iudge; and diuided into Benches, which sheweth that what you do, that you should doe with aduice and deliberation, not hastily and rashly, before you wel study the case, and conferre together; debating it duely,

D

not

## *His Maiesties speech*

not giuing single opinions, *per emendicata suffragia*; and so to giue your Iudgement, as you will answere to God and me.

Now hauing spoken of your Office in generall, I am next to come to the limits wherein you are to bound your selues, which likewise are three. First, Incroach not vpon the Prerogatiue of the Crowne: If there fall out a question that concernes my Prerogatiue or mysterie of State, deale not with it, till you consult with the King or his Councell, or both: for they are transcendent matters, and must not be sliberely carried with ouer-rash wilfulnesse; for so may you wound the King through the sides of a priuate person: And this I commend vnto your speciall care, as some of you of late haue done very well, to blunt the sharpe edge and vaine popular humour of some Lawyers at the Barre, that thinke they are not eloquent and bolde spirited enough, except they meddle with the Kings Prerogatiue: But doe not you suffer this; for certainly if this libertie be suffered, the Kings Prerogatiue, the Crowne, and I, shall  
be

*in the Starre-Chamber.*

be as much wounded by their pleading, as if you resolved what they disputed: That which concernes the mysterie of the Kings power, is not lawfull to be disputed; for that is to wade into the weakenesse of Princes, and to take away the mysticall reuerence, that belongs vnto them that sit in the Throne of God.

Secondly, That you keepe your selues within your owne Benches, not to inuade other Iurisdiccions, which is vnfit, and an vnlawfull thing; In this I must inlarge my selfe. Besides the Courts of Common Law, there is the Court of Requests; the Admiraltie Court; the Court of the President and Councell of Walles, the President and Councell of the North; High Commission Courts, euery Bishop in his owne Court.

These Courts ought to keepe their owne limits and boundes of their Commission and Instructions, according to the ancient Presidents: And like as I declare that my pleasure is, that euery of these shall keepe their owne limits and boundes; So the Courts of Common Lawe are not to en-

## *His Maieslies Speech*

croach vpon them, no more then it is my pleasure that they should encroach vpon the Common Law. And this is a thing Regall, and proper to a King, to keepe euery Court within his owne bounds.

In *Westminster* Hal there are foure Courts: Two that handle causes Ciuil, which are the Common-pleas, and the Exchequer: Two that determine causes Criminall, which are the Kings-Bench, and the Starre-Chamber, where now I sit. The Common-Pleas is a part and branch of the Kings-Bench; for it was first all one Court, and then the Common-Pleas being extracted, it was called Common-Pleas; because it medled with the Pleas of priuate persons, and that which remained, the Kings-Bench. The other of the Courts for ciuill Causes, is the Exchequer, which was ordeined for the Kings Reuenue: That is the principal Institution of that Court, and ought to bee their chiefe studie; and as other things come orderly thither by occasion of the former, they may bee handled, and Iustice there administred.

Keepe you therefore all in your owne bounds, and as for my part, I desire you to  
giue

*in the Starre-Chamber.*

giue mee no more right in my priuate Prerogatiue, then you giue to any Subiect; and therein I will be acquiescent : As for the absolute Prerogatiue of the Crowne, that is no subiect for the tongue of a Lawyer, nor is lawfull to be disputed.

It is Atheisme and Blasphemie to dispute what God can doe : good Christians content themselves with his will reuealed in his word. So, it is presumption and high contempt in a Subiect, to dispute what a King can doe, or say that a King cannot doe this, or that, but rest in that which is the Kings reuealed will in his Law.

The Kings-Bench is the principal Court for criminall causes, and in some respects it deales with ciuill causes.

Then is there a Chancerie Court; this is a Court of equitie, and hath power to deale likewise in Ciuill causes : It is called the dispenser of the Kings Conscience, following alwayes the intention of Law and Iustice; not altering the Law, not making that blacke which other Courts made white; nor, *e conuerso*; But in this it exceeds other

## *His Maiesties speech*

Courts, mixing Mercie with Iustice, where other Courts proceed only according to the strict rules of Law: And where the rigour of the Law in many cases will vndoe a Subject, there the Chancerie tempers the Law with equitie, and so mixeth Mercie with Iustice, as it preserues men frō destruction.

And thus (as before I tolde you) is the Kings Throne established by Mercie and Iustice.

The Chancerie is vndependant of any other Court, and is onely vnder the King: There it is written *Teste meipso*; from that Court there is no Appeale. And as I am bound in my Conscience to maintaine euery Courts Iurisdiction, so especially this, and not suffer it to susteine wrong; yet so to maintaine it, as to keepe it within the owne limits, and free from corruption. My Chancelor that now is, I found him Keeper of the Seale, the same place in substance, although I gaue him the Stile of Chancelor, and God hath kept him in it till now; and I pray God he may hold it long, and so I hope hee will. He will beare me witnesse,  
I neuer

*in the Starre-Chamber.*

I neuer gaue him other warrant, then to goe on in his Court according to Presidents, warranted by Law in the time of the best gouerning Kings, and most learned Chancellors: These were the limits I gaue vnto him; beyond the same limits hee hath promised me he will neuer goe.

And as he hath promised mee to take no other Iurisdiction to himselfe, so it is my promise euer to maintaine this Iurisdiction in that Court: Therefore I speake this to vindicate that Court from misconceipt and contempt.

It is the duerie of Iudges to punish those that seeke to depraue the proceedings of any the Kings Courts, and not to encourage them any way: And I must confesse I thought it an odious and inept speach, and it grieved me very much, that it should bee said in *Westminster Hall*, that a *Premunire* lay against the Court of the Chancery and Officers there: how can the King grant a *Premunire* against himselfe?

It was a foolish, inept, and presumptuous attempt, and fitter for the time of some unworthie

## *His Maiesties speech*

worthie King : vnderstand me aright ; I meane not , the Chancerie should exceede his limite ; but on the other part , the King onely is to correct it , and none else : And therefore I was greatly abused in that attempt : For if any was wronged there , the complaint should haue come to mee . None of you but will confesse you haue a King of reasonable vnderstanding , and willing to reforme ; why then should you spare to complaine to me , that being the high way , and not goe the other by-way , and backe-way , in contempt of our Authoritie .

And therefore sitting here in a seate of Iudgement , I declare and command , that no man hereafter presume to sue a *Premunire* against the Chancery ; which I may the more easily doe , because no *Premunire* can be sued but at my suite : And I may iustly barre my selfe at mine owne pleasure .

As all inundations come with ouerflowing the bankes , and neuer come without great inconuenience , and are thought prodigious by Astrologers in things to come : So is this ouerflowing the bankes of your  
Jurisdiction

*in the Starre-Chamber.*

Iurisdiction in it selfe inconuenient, and may proue prodigious to the State.

Remember therefore, that hereafter you keepe within your limits and Iurisdctions. It is a speciall point of my Office to procure and command, that amongst Courts there be a concordance, and musicall accord; and it is your parts to obey, and see this kept: And, as you, are to obserue the ancient Lawes and Customes of *England*; so are you to keepe your selues within the bound of direct Law, or presidents; and of those, not euery snatched president, carped now here, now there, as it were running by the way; but such as haue neuer beene controuerted, but by the contrary, approued by common vsage, in times of best Kings, and by most learned Iudges.

The *Starre-Chamber* Court hath beene likewise shaken of late, and the last yeere it had receiued a fore blow, if it had not beene assisted and caried by a few voices; The very name of *Starre-Chamber*, seemeth to procure a reuerence to the Court.

I will not play the Criticke to descant on

E

the

## *His Maieslies Speech*

the name, It hath a name from heauen, a Starre placed in it; and a Starre is a glorious creature, and seated in a glorious place, next vnto the Angels. The *Starre-Chamber* is also glorious in substance: for in the composition, it is of fouresortes of persons: The first two are Priuie Councillors and Iudges; the one by wisdom in matters of State; the other, by learning in matters of Lawe, to direct and order all things both according to Law and State: The other two sorts are Peeres of the Realme, and Bishops: The Peeres are there by reason of their greatnes, to giue authoritie to that Court: The Bishops, because of their learning in Diuinity, and the interest they haue in the good gouernement of the Church: And so, both the learning of both diuine and humane Lawe, and experience and practise in Gouvernement, are conioyned together in the proceedings of this Court.

There is no Kingdome but hath a Court of Equitie, either by it selfe, as is here in England, or else mixed, and incorporate in their Office that are Iudges in the Law, as it  
is

*in the Starre-Chamber.*

is in Scotland : But the order of England is much more perfect, where they are diuided. And as in case of Equitie, where the Law determines not clearely, there the Chancerie doeth determine, hauing Equitie belonging to it, which doeth belong to no other Court : So the *Starre-Chamber* hath that belonging to it, which belongs to no other Court : For in this Court Attempts are punishable, where other Courts punish onely facts; And also where the Law punisheth facts easily, as in case of Riots or Combates, there the *Starre-Chamber* punisheth in a higher degree; And also all combinations of practises and conspiracies; And if the King be dishonoured or contemned in his Prerogatiue, it belonges most properly to the Peeres and Iudges of this Court to punish it : So then this Court being instituted for so great causes, it is great reason it should haue great honour.

Remember now how I haue taught you brotherly loue one toward another : For you know wel, that as you are Iudges, you are al brethren, and your Courts are sisters.

## *His Maiesties Speech*

I pray you therefore, labour to keepe that sweete harmonie which is amongst those Sisters the *Muses*. What greater misery can there be to the Law, then contempt of the Law? and what readier way to contempt, then when questions come, what shall be determined in this Court, and what in that? Whereupon two evils doe arise; The one, that men come not now to Courts of Iustice, to heare matters of right pleaded, and decrees giuen accordingly, but onely out of a curiositie to heare questions of the Iurisdictions of Courts disputed, and to see the euent, what Court is like to preuaile aboue the other; And the other is, that the Pleas are turned from Court to Court in an endlesse circular motion, as vpon *Ixions* wheele: And this was the reason why I found iust fault with that multitude of Prohibitions: for when a poore Minister had with long labour, and great expence of charge and time, gotten a sentence for his Tithes, then comes a Prohibition, and turnes him round from Court to Court, and so makes his cause immortall and endlesse: for by this

vincer-

*in the Starre-Chamber.*

uncertaintie of Iurisdiction amongst Courts, causes are scourged from Court to Court, and this makes the fruit of suits like *Tantalus* fruit, still neere the suiters lips, but can neuer come to tast it. And this in deed is a great delay of Iustice, and makes causes endlesse: Therefore the onely way to auoyd this, is for you to keepe your owne bounds, and nourish not the people in contempt of other Courts, but teach them reuerence to Courts in your publique speeches, both in your Benches, and in your Circuits; So shall you bring them to a reuerence, both of God, and of the King.

Keepe therefore your owne limits towards the King, towards other Courts, and towards other Lawes, bounding your selues within your owne Law, and make not new Law. Remember, as I said before, that you are Iudges, to declare, and not to make Law: For when you make a Decree neuer heard of before, you are Law-giuers, and not Law-tellers.

I haue laboured to gather some Articles, like an *Index expurgatorius*, of nouelties new

## *His Maiesties speech*

crept into the Law, and I haue it ready to be considered of: Looke to *Plowdens Cases*, and your olde *Responsa prudentum*; if you finde it not there, then (*ab initio non fuit sic*) I must say with Christ, Away with the new polygamie, and maintaine the ancient Law pure and vndefiled, as it was before.

**T**O the Auditorie I haue but little to say, yet that little will not be ill bestowed to be said at this time.

Since I haue now renewed and confirmed my Resolution to maintaine my Oth, the Law and Iustice of the Land; So doe I expect, that you my Subiects doe submit your selues as you ought, to the obseruance of that Law.

And as I haue diuided the two former parts of my Charge; So will I diuide this your Submission into three parts; for orderly diuisions and methode, cause things better to be remembred.

First in generall, that you giue due reuerence to the Law; and this generall diuides it selfe into three.

First, not to sue, but vpon iust cause.

Secondly,

*in the Starre-Chamber.*

Secondly, being sued, and Iudgement passed against you, Acquiesce in the Iudgement, and doe not tumultuate against it; and take example from me, whom you haue heard here protest, that when euer any Decree shall be giuen against me in my priuate right, betweene me and a subiect, I will as humbly acquiesce, as the meanest man in the Land. Imitate me in this; for in euery Plea there are two parties, and Iudgement can be but for one, and against the other; so one must alwayes be displeased.

Thirdly, doe not complaine and importune me against Iudgements; for I holde this Paradoxe to be a good rule in gouernment, that it is better for a King to maintaine an vniust Decree, then to question euery Decree and Iudgement, after the giuing of a sentence; for then suites shall neuer haue ende: Therefore as you come gaping to the Law for Iustice, so be satisfied and contented when Iudgement is past against you, and trouble not me; but if you finde briberie or corruption, then come boldly: but when I say boldly, beware of  
comming

## *His Maiesties speech*

comming to complaine, except you be very sure to prooue the iustice of your cause: Otherwise looke for *Lex Talionis* to be executed vpon you; for your accusing of an vpright Iudge, deserues double punishment, in that you seeke to lay infamie vpon a worthy person of that reuerent calling.

And bee not tild on with your owne Lawyers tales, that say the cause is iust for their owne gaine; but belceue the Iudges, that haue no hire but of me.

Secondly, in your Pleas, presume not to meddle with things against the Kings Prerogatiue, or Honour: Some Gentlemen of late haue bene too bold this wayes; If you vse it, the Iudges wil punish you; and if they suffer it, I must punish both them and you. Plead not vpon new Puritanicall straines, that make all things popular; but keepe you within the ancient Limits of Pleas.

Thirdly, make not many changes from Court to Court: for hee that changeth Courts, shewes to mistrust the iustnesse of the cause. Goe to the right place, and the  
Court

*in the Starre Chamber.*

Court that is proper for your cause; change  
not thence, and submit your selues to the  
Iudgement giuen there.

Thus hauing finished the charge to my  
selfe, the Iudges and the Auditory, I am to  
crave your pardon if I haue forgotten any  
thing, or beene inforced to breake my Me-  
thode; for you must remember, I come  
not hither with a written Sermon: I haue  
no Bookes to reade it out of, and a long  
speech, manifold businesse, and a little lea-  
sure may well pleade pardon for any fault  
of memorie; and trewly I know not if I  
haue forgotten any thing or not.

And now haue I deliuered, First my ex-  
cuse, why I came not till now: Next, the  
reasons why I came now: Thirdly, my  
charge, and that to my selfe, to you my  
Lords the Iudges, and to the Auditorie.

I haue also an ordinarie charge that I vse  
to deliuer to the Iudges before my Coun-  
cell, when they goe their circuits, and seeing  
I am come to this place, you shall haue that  
also, and so I will make the olde saying  
trew, *Comb seldome comb fore*, I meane by my  
F long

## *His Maiesties Speech:*

long deteyning you at this time, which will be so much the more profitable in this Auditorie; because a number of the Auditorie will be informed here, who may relate it to their fellow Iustices in the countrey.

My Lords the Iudges, you know very well, that as you are Iudges with mee when you sit here, So are you Iudges vnder mee, and my Substitutes in the Circuits, where you are Iudges Itinerant to doe Iustice to my people.

It is an ancient and laudable custome in this Kingdome, that the Iudges go through the Kingdome in Circuits, easing the people thereby of great charges, who must otherwise come from all the remote parts of the Kingdome to *Westminster Hall*, for the finding out and punishing of offences past, and preventing the occasion of offences that may arise.

I can giue you no other charge in effect, but onely to remember you againe of the same in substance which I deliuered to you this time Twelue-moneth.

First, remember that when you goe your  
Cir-

*in the Starre-chamber.*

Circuits, you goe not onely to punish and preuent offences, but you are to take care for the good gouernement in general of the parts where you trauell, as well as to doe Iustice in particular betwixt partie and partie, in Causes criminall and ciuill.

You haue charges to giue to Iustices of peace, that they doe their dueties when you are absent; aswell as present: Take an accompt of them, and report their seruice to me at your returne.

As none of you will hold it sufficient to giue a charge, except in taking the accompt, you finde the fruite of it: So I say to you, it will not be sufficient for you, to heare my charge, if at your returne, you bring not an accompt to the haruest of my sowing, which cannot be done in generall, but in making to me a particular report what you haue done.

For, a King hath two Offices,

First, to direct things to be done:

Secondly, to take an accompt how they are fulfilled; for what is it the better for me

## *His Maiesties Speech*

to direct as an Angel, if I take not accompt  
of your doings.

I know not whether misunderstanding,  
or slackenesse bred this, that I had no ac-  
compt but in generall, of that I gaue you  
in particular in charge the last yeere: Ther-  
fore I now charge you againe, that at your  
next returne, you repaire to my Chancellor,  
and bring your accompts to him in wri-  
ting, of those things which in particular I  
haue giuen you in charge: And then when  
I haue seene your accompts, as occasion  
shall serue, it may be I will call for some of  
you, to be informed of the state of that part  
of the countrey where your Circuit lay.

Of these two parts of your seruice, I  
know the ordinary legall part of *Nisi prius* is  
the more profitable to you: But the other  
part of Iustice is more necessarie for my ser-  
uice. Therefore as *Christ* said to the Pharises,  
*Hoc agite*, as the most principall: yet I will  
say, *Et illud non omitte*: Which, that you  
may the better doe, I haue allowed you a  
day more in your Circuits, then my Prede-  
cessors haue done.

And

*in the Starre-Chamber.*

And this you shall finde, that euen as a King, (let him be neuer so godly, wise, righteous, and iust) yet if the subalterne Magistrates doe not their parts vnder him, the Kingdome must needs suffer: So let the Iudges be neuer so carefull and industrious, if the Iustices of Peace vnder them, put not to their helping hands, in vaine is all your labour: For they are the Kings eyes and eares in the countrey. It was an ancient custome, that all the Iudges both immediatly before their going to their Circuits, and immediatly vpon their returne, repaired to the Lord *Chancellor of England*, both to receiue what directions it should please the King, by his mouth to giue vnto them; as also to giue him an accompt of their labours, who was to acquaint the King therewith: And this good ancient custome hath likewise beene too much slackted of late; And therefore first of all, I am to exhort and command you, that you be carefull to giue a good accompt to me and my Chancellor, of the duties performed by all Iustices of Peace in your Circuits: Which gouernment by Iu-

## *His Maiesties Speech*

stices, is so laudable and so highly esteemed by me, that I haue made *Scotland* to bee gouerned by Iustices and Constables, as *England* is. And let not Gentlemen be ashamed of this Place; for it is a place of high Honour, and great reputation, to be made a Minister of the Kings Iustice, in seruice of the Common-wealth.

Of these there are two sorts, as there is of all Companies, especially where there is a great number; that is, good and bad Iustices: For the good, you are to informe me of them; that I may know them, thank them, and reward them, as occasion serues: For I holde a good Iustice of Peace in his Countrey, to doe me as good seruice, as hee that waits vpon me in my Priue Chamber, and as ready will I be to reward him. For I accompt him as capable of any Honour, Office, or preferment about my Person, or for any place of Councell or State, as well as any Courteour that is neere about mee, or any that haue deserued well of me in foraine employments: Yea I esteeme the seruice done me by a good Iustice of Peace,

*in the Starre Chamber.*

three hundred miles, yea five hundred miles  
out of my sight, as well as the seruice done  
me in my presence: For as God hath giuen  
me large limits, so must I be carefull that  
my prouidence may reach to the farthest  
parts of them: And as Law cannot be ho-  
noured, except Honour be giuen to Iudges;  
so without due respect to Iustices of Peace,  
what regard will be had of the seruice?  
Therefore let none be ashamed of this  
Office, or be discouraged in being a Iustice  
of Peace, if he serue worthily in it.

The Chancellour vnder me, makes Iusti-  
ces, and puts them out; but neither I, nor  
hee can tell what they are: Therefore wee  
must bee informed by you Iudges, who  
can onely tell, who doe well, and who doe  
ill; without which, how can the good be  
cherished and maintained, and the rest put  
out? The good Iustices are carefull to at-  
tend the seruice of the King and countrey,  
for thanks onely of the King, and loue to  
their countrey, and for no other respect.

The bad are either idle Slowbellies, that  
abide alwaies at home, giuen to a life of ease  
and

## His Maiesties Speech

and delight, liker Ladies then men; and thinke it is enough to contemplate Iustice, when as *Virtus in actione consistit*: contemplatiue Iustice is no Iustice, and contemplatiue Iustices are fit to be put out.

Another sort of Iustices are busie-bodies; and will haue all men dance after their pipe; and follow their greatnesse; or else will not be content; A sort of men, *Qui se primos omnium esse putant, nec sunt tamen*: These proud Spirits must know, that the countrey is ordained to obey and follow God and the King, and not them.

Another sort are they, that goe seldome to the Kings seruice, but when it is to helpe some of their kindred or alliance; So as when they come, it is to helpe their friends, or hurt their enemies, making Iustice to serue for a shadow to Faction, and tumultuating the countrey.

Another sort are Gentlemen of great worth in their owne conceit, and cannot be content with the present forme of Government, but must haue a kind of liberty in the people, and must be gracious Lords,  
and

## *in the Starre-Chamber.*

and Redeemers of their libertie; and in e-  
uery cause that concernes Prerogatiue, giue  
a snatch against a Monarchie, through their  
puritanicall itching after Popularitie: Some  
of them haue shewed themselues too bolde  
of late in the lower house of Parliament:  
And when all is done, if there were not a  
King, they would be lesse cared for then o-  
ther men.

And now hauing spoken of the qualities  
of the Iustices of Peace, I am next to speake  
of their number. As I euer held the mid-  
way in all things to be the way of Vertue, in  
eschewing both extremities: Soe doe I  
in this: for vpon the one part, a multitude  
of Iustices of Peace in the countrey more  
then is necessary, breeds but confusion: for  
although it be an old Prouerbe, that *Many  
handes make light worke*; yet too many  
make slight worke; and too great a num-  
ber of Iustices of Peace, will make the busi-  
nesse of the countrey to be the more neg-  
lected, euey one trusting to another, so as  
nothing shalbe well done; besides the bree-  
ding of great corruption: for where there

## *His Maiesties Speech*

is a great number, it can hardly be, but some wil be corrupted. And vpon the other part, too few Iustices of Peace, will not be able to vndergoe the burthen of the seruice; And therefore I would neither haue too few, nor too many, but as many in euery countrey, as may, according to the proportion of that countrey, be necessary for the performing of the seruice there, and no more.

As to the charge you are to giue to the Iustices, I can but repeat what formerly I haue told you, Yet in so good a businesse, *Lectio lecta placet, decies repetita placebit.* And as I beganne with fulfilling the Pro-uerbe, *A loue Principium*; so will I beginne this charge you haue to giue to the Iustices with Church-matters: For GOD wil blesse euery good businesse the better, that he and his Church haue the precedence. That which I am now to speake, is anent Recusants and Papists. You neuer returned from any Circuit, but by your accompt made vn-to me, I both conceaued great comfort, and great grieve: Comfort, when I heard a number of Recusants in some Circuits to be diminished:

*in the Starre Chamber.*

minished: Griefe to my heart and soule,  
when I heard a number of Recusants to be  
in other Circuits encreased.

I protest vnto you, nothing in the earth  
can grieue mee so much, as mens falling a-  
way from Religion in my dayes; And no-  
thing so much ioyes mee, as when that Re-  
ligion encreaseth vnder mee. GOD is my  
witnesse, I speake nothing for vaine-glory;  
but speake it againe; My heart is griued  
when I heare Recusants increase: There-  
fore I wish you Iudges, to take it to heart, as  
I doe, and preuent it as you can; and make  
mee knowne to my people, as I am.

There are three sorts of Recusants: The  
first are they that for themselues will be no  
Recusants, but their wiues and their fami-  
lies are; and they themselues doe come to  
Church, but once or twice in a yeere, infor-  
ced by Law, or for fashion sake; These may  
bee formall to the Law, but more false to  
GOD then the other sort.

The second sort are they, that are Recu-  
sants & haue their conscience misse-led, and  
therefore refuse to come to Church, but o-

## *His Maiesties speech*

therwise liue as peaceable Subiects.

The third sort are practising Recusants: These force all their seruants to be Recusants with them; they will suffer none of their tenants, but they must be Recusants; and their neighbours if they liue by them in peace, must be Recusants also.

These you may finde out as a foxe by the foule smell, a great way round about his hole; This is a high pride and presumption, that they for whose soules I must answer to GOD, and who enioy their liues and liberties vnder mee, will not onely bee Recusants themselves, but infect and draw others after them.

As I haue said in Parliament house, I can loue the person of a Papist, being otherwise a good man and honestly bred, neuer hauing knowen any other Religion: But the person of an Apostate Papist, I hate. And surely for those Polypragmaticke Papists, I would you would studie out some seuerer punishment for them: for they keepe not infection in their owne hearts onely, but also infect others our good Subiects. And that

*in the Starre-Chamber.*

that which I say for Recusants, the same I say for Priests: I confesse I am loth to hang a Priest onely for Religion sake, and saying Masse; but if he refuse the Oath of Allegiance (which, let the Pope and all the deuils in Hell say what they will) yet (as you finde by my booke and by diuers others, is meere-ly Ciuill) those that so refuse the Oath, and are Polypragmaticke Recusants; I leaue them to the Law; it is no persecution, but good Iustice.

And those Priests also, that out of my Grace and Mercie haue bene let goe out of prisons, and banished, vpon condition not to returne; aske mee no questions touching these, quit me of them, and let me not heare of them: And to them I ioyne those that breake prison; for such Priests as the prison will not hold, it is a plaine signe nothing will hold them but a halter: Such are no Martyrs that refuse to suffer for their conscience. *Paul*, notwithstanding the doores were open, would not come forth: And *Peter* came not out of the prison till led by the Angel of God: But these wil goe forth

## *His Maiesties speech*

though with the angel of the Diuell.

I haue giuen order to my Lord of *Canterbury*, and my Lord of *London* for the distinction, &c. of the degrees of Priests; and when I haue an accompt from them, then will I giue you another charge concerning them.

Another thing that offendeth the Realme, is abundance of Ale-houses; and therefore to auoyd the giuing occasion of euil, and to take away the roote, and punish the example of vice, I would haue the infamous Ale-houses pulled downe, and a command to all Iustices of Peace that this be done.

I may complaine of Ale-houses, for receipt of Stealers of my Deere; but the countrey may complaine for stealing their horses, oxen, and sheepe; for murder, cutting of purses, and such like offences; for these are their haunts. Deuouring beasts, as Lyons, and Beares, will not be where they haue no dennes nor couert; So there would be no theeues, if they had not their receipts; and these Ale-houses as their dennes.

Another sort, are a kinde of Ale-houses,  
which

*in the Starre-Chamber.*

which are houses of haunt and receipt for debauched rogues and vagabonds, and idle sturdie fellowes; and these are not properly Ale-houses, but base victuallers, such as haue nothing else to liue by, but keeping houses of receipt for such kinde of customers. I haue discovered a strange pack of late, That within ten or twelue miles of LONDON, there are tenne or twelue persons that liue in spight of mee; going with Pistols, and walking vp and downe from harbour to harbour killing my Deere, and so shift from holde to holde, that they cannot be apprehended.

For Rogues, you haue many good Acts of Parliament: *Edward* the sixt, though he were a child, yet for this, he in his time gaue better order then many Kings did in their aage: You must take order for these Beggars and Rogues; for they so swarme in euery place, that a man cannot goe in the streetes, nor in the high wayes, nor any where for them.

Looke to your Houses of Correction, and remember that in the chiefe Iustice

*Pophams*

## *His Maiesties speech*

*Pophams* time, there was not a wandering begger to be found in all *Somerſetſhire*, being his native countrey.

Haue a care alſo to ſuppreſſe the building of Cottages vpon Commons, which are as bad as Alehouſes, and the dwellers in them doe commonly ſteale Deare, connies, ſheepe, oxen, horſes; breake houſes, and doe all maner of villanies. It is trew, ſome ill Juſtices make gaine of theſe baſe things: take an accompt of the Juſtices of Peace, that they may know they doe theſe things againſt the will of the King.

I am likewise to commend vnto you a thing very neceſſary, High-ways and Bridges; becauſe no Common-wealths can bee without paſſage: I proteſt, that as my heart doeth ioy in the erection of Schooles and Hoſpitals, which haue bene more in my time, then in many aages of my predecessors; ſo it grieues me, and it is wonderfull to ſee the decay of charity in this; how ſcant men are in the contributing towards the amendment of High-ways and Bridges: Therefore take a care of this; for that is done

*in the Starre-Chamber.*

done to day with a peny, that will not bee done hereafter with an hundred pounds, and that will bee mended now in a day, which hereafter will not bee mended in a yeare; and that in a yeere, which will not be done in our time, as wee may see by *Paules Steeple*.

Another thing to be cared for, is, the new buildings here about the city of London; concerning which my Proclamations haue gone foorth, and by the chiefe Iustice here, and his Predecessor *Popham*, it hath beene resolved to be a general nusans to the whole Kingdome: And this is that, which is like the Spleene in the body, which in measure as it ouergrowes, the body wastes. For is it possible but the countrey must diminish, if London doe so increase, and all sortes of people doe come to London? and where doeth this increase appeare? not in the heart of the citie, but in the suburbes; not giuing wealth or profit to the citie, but bringing misery and surcharge both to City and Court: causing dearth and scarfitie through the great prouision of victuals and fewell, that must

H

be

## *His Maiesties speech*

before such a multitude of people: And these buildings serue likewise to harbor the worst sort of people, as Alehouses and cottages doe. I remember, that before Christmas was twelue moneth I made a Proclamation for this cause, That all Gentlemen of qualitie should depart to their owne countreys and houses, to maintaine hospitalitie amongst their neighbours, which was equivocally taken by some, as that it was meant onely for that Christmas: But my wil and meaning was, and here I declare that my meaning was, that it should alwaies continue.

One of the great causes of all Gentlemens desire, that haue no calling or errand, to dwell in London, is apparently the pride of the women: For if they be wiues, then their husbands, and if they be maydes, then their fathers must bring them vp to London, because the new fashion is to be had nowhere but in London: and here, if they be vnmarrried, they marre their marriages, and if they be married, they loose their reputations, and robbe their husbands purses. It is the fashi-

*in the Starre-Chamber.*

on of Italy, especially of Naples, (which is one of the richest parts of it) that all the Gentry dwell in the principall townes; and so the whole countrey is emptie: Euen so now in England, all the countrey is gotten into London; so as with time, England will onely be London, and the whole countrey be left waste: For as we now doe imitate the French fashion, in fashion of Clothes, and Lackeys to follow euery man; So haue we got vp the Italian fashion, in liuing miserably in our houses, and dwelling all in the citie: But let vs in Gods name leaue these idle forraine toyes, and keepe the olde fashion of England: For it was wont to bee the honour and reputation of the English Nobilitie and Gentry, to liue in the countrey, and keepe hospitalitie; for which wee were famous aboue all the countreys in the world; which we may the better doe, hauing a soile abundantly fertile to liue in.

And now out of my owne mouth I declare vnto you, (which being in this place, is equall to a Proclamation, which I intend likewise shortly hereafter to haue publickely

## *His Maiesties Speech*

proclaimed,) that the Courtiers, Citizens, and Lawyers, and those that belong vnto them, and others as haue Pleas in Terme time, are onely necessary persons to remaine about this Citie; others must get them into the countrey; For beside the hauing of the countrey desolate, when the Gentry dwell thus in L O N D O N, diuers other mischiefes arise vpon it: First, if insurrections should fall out (as was lately seene by the Leuellers gathering together) what order can be taken with it, when the countrey is vnfurnished of Gentlemen to take order with it? Next, the poore want reliefe for fault of the Gentlemens hospitality at home: Thirdly, my seruice is neglected, and the good gouernment of the countrey for lacke of the principall Gentlemens presence, that should performe it: And lastly, the Gentlemen loose their owne thrift, for lacke of their owne presence, in seeing to their owne busines at home. Therefore as euery fish liues in his owne place, some in the fresh, some in the salt, some in the mud; so let euery one liue in his owne place, some at Court, some

H

in

*in the Starre-Chamber.*

in the Citie, some in the Countrey; specially at Festiuall times, as Christmas and Easter, and the rest.

And for the decrease of new buildings heere, I would haue the builders restrained, and committed to prison; and if the builders cannot be found, then the workemen to be imprisoned; and not this onely, but likewise the buildings to be cast downe; I meane such buildings as may be ouerthrowen without inconuenience, and therefore that to be done by order and direction.

There may be many other abuses that I know not of; take you care my Lords the Iudges of these, and of al other; for it is your part to looke vnto them. I heare say, robbery begins to abound more then heretofore, and that some of you are too mercifull; I pray you remember, that mercy is the Kings, not yours, and you are to doe Iustice where trew cause is: And take this for a rule of Policie, That what vice most abounds in a Common-wealth, that must be most seuerely punished; for that is trew gouernment.

## His Maiesties Speech

And now I wil conclude my Speech with  
G O D, as I began. First, that in all your be-  
hauours, as well in your Circuits as in your  
Benches, you giue due reuerence to God;  
I meane, let not the Church nor Church-  
men be disgraced in your Charges, nor Pa-  
pists nor Puritanes countenanced: Coun-  
tenance and encourage the good Chutch-  
men, and teach the people by your exam-  
ple to reuerence them: for, if they be good,  
they are worthy of double honour for their  
Office sake; if they be faultie, it is not your  
place to admonish them, they haue ano-  
ther *Forum* to answer to for their misbe-  
hauour.

Next, procure reuerence to the King  
and the Law; informe my people trewly of  
me, how zealous I am for Religion, how I  
desire Law may be maintained and flourish;  
that euery Court should haue his owne Iu-  
risdiction; that euery Subiect should sub-  
mit himselfe to Law; So may you liue a  
happy people vnder a Iust K I N G, freely  
enjoying the fruit of P E A C E and I V S T I C E,  
as such a people should doe.

And

8 H

Now

*in the Starre-Chamber.*

Now I confesse, it is but a *Tandem aliquando*, as they say in the Schooles, that I am come hither: Yet though this be the first, it shall not, with the grace of God, be the last time of my comming, now my choice is taken away; for hauing once bin here, a meaner occasion may bring me againe: And I hope I haue euer caried my selfe so, and by Gods grace euer will, as none will euer suspect, that my comming heere will be to any partiall end; for I will euer be carefull in point of Iustice; to keepe my selfe vnspotted all the dayes of my life. And vpon this my generall protestation, I hope the world will know, that I came hither this day to maintaine the Law; and doe Iustice according to my Oath.



MUSEVM  
BRITAN  
NICVM





with the same manner.

For to be so it is but a Tadm al-pam-  
ce, as they say in the Schooles, that I am  
come hither: Yet though this be the first  
shall not with the grace of God, be the last  
time of my coming, now my choice is re-  
ken away, for having once bin here, mea-  
ner occasion may bring me again: And I  
hope I have not carried my self so, and by  
Gods grace ever will as none will ever in-  
spect, that my coming here will be to  
any partial end, for I will ever be careful  
in point of justice, to keep my self un-  
spotted all the dayes of my life. And upon  
this my general hope, I hope the  
world will know, and that this  
day to mine, and  
doe I hope to  
my Obed.



